1:Lipkind E-5 (1937) 1948 SP9 Caraja SP9

ARCHEOLOGY

172 Large circular hollows in the ground are found at various points in *Carajá* territory, always in the close vicinity of a stream. By tradition these are ancient cemeteries; of old, they say, people did not mourn at a funeral but held a feast in the hollow. One of these hollows located on the height above the river bank at Fontoura is 18 m. (about 58 ft.) long, 15 m. (about 50 ft.) wide, and 1½ m. (5 ft.) deep at its center. The mound forming the northern side was excavated, disclosing two lines of burials with associated pottery, bone labrets, and beads.

The pottery is very similar to modern *Carajá* pottery and the labrets are exactly like those now in the possession of the *Carajá*. The cemetery cannot, however, definitely be identified as *Carajá*. The present-day *Carajá* cemetery is different in location and ground plan. There is now secondary urn burial, and in the first burial the bodies are laid at right angles to the river rather than parallel as were those disclosed by the excavation. Still, the remains show even less resemblance to the *Ge* and *Tupí* peoples in the neighborhood. The question must be left open for further archeological study.

HISTORY

648 175 Since the earliest times, the *Carajá* have been at war with their *Ge* and *Tupí* neighbors. The sole exception is the *Tapirapé*, with whom at one time the *Javahé* maintained close and friendly relations. The *Shambioá* were the first to come in contact with the Neo-Brazilians early in the 17th century. Contact with the *Carajá* proper must have begun shortly after the founding of Santa Anna by Bartholomeu Bueno in 1682. The *Carajá* are on good terms with the Neo-Brazilians, trading skins and fish for clothing, beads, knives, axes, guns, sugar, and salt.

161 **Population.**—According to the census made by the author in 1939, the *Carajá* number 1,510, divided as follows: *Carajá* proper, 795; *Javahé*, 650; *Shambioá*, 65. These figures should be contrasted with Castelnau's (1850–59) count in 1845 of 2,000 *Shambioá* in four villages, and his estimate of a total of 100,000 *Carajá*, and with Krause's (1911) estimate of 10,000 *Carajá* in 1908.

CULTURE

SUBSISTENCE ACTIVITIES

241 **Farming.**—Clearings are made in the thick forest along the watercourses. Gardens must be so located as to be accessible by canoe in the dry season and yet not flooded in the rainy season. The scarcity of such land results in some of the plots being several miles distant from the village. Proximity to fishing grounds is generally held to be more important. The work of clearing is begun in May at the beginning of the dry season. Maize

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175 At first he was met with distrust, since everyone was still
179 under the influence of the horrible deeds which Pires Campos had committed there 25 years earlier. Soon, however, by means of his intelligent, kind behavior, Pinto succeeded in getting the savages to put themselves under the protection of the governor of
[48] Goyaz. Their chief, Abeonona, swore an oath of fealty to the king of Portugal, the exact words of which are communicated in the above-mentioned letter.

175 The description of the Karaya which Pinto presents corresponds completely to present-day conditions. Through him we receive
[131] the first information about the large lake in the northern part of Bananal Island, not yet visited by any traveler, on the shores of
[161] which live the Yavahẽ /Javahe/. Pinto estimates the number of
[36] the Karaya at 9,000 souls in nine large villages, three of which belong to the Yavahẽ.

A second expedition left in the following year to lay out near the largest of the Indian villages on the island a military post which was given the name of Colonia da nova beira.

Later other such posts were established on the Araguaia, and some in the region of the Šambioa /Shambioa/. Under the prevailing mismanagement, however, these cultural centers very
[67] soon fell to ruin (1). Already in 1782 it was necessary to transport
[64]

[113] 1. Cazal, Corogr. bras. /Chorography of Brazil/, I, p. 340. -- Cunha Mattos, Corogr. de Goyaz." Rev. trim., Vol. 37, I, p. 393.

800 Karaya to S. José de Mossamedes in Goyaz, and in 1786 other bands were settled at Carretão, which, however, after a short time fell victim to an epidemic of measles. The colony of Mossamedes, too, did not prosper. Pohl found the place in the most wretched condition in the twenties of our century. Every trace of the earlier colonizing activities soon disappeared on the Araguaia. The island of Bananal in particular is as unknown today as at the time of its discovery.

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132 The life of the inhabitants is determined by the sharp division of the seasons. The rainless period lasts from May to the end of September, and farther north even until far into October. Then broad sandbanks (praias) are exposed everywhere, with the sun [221] beating down on them day after day. For the Indians this is the real period of river life. Fishing then governs all interests. With the beginning of November the rainy season has usually already set [133] in with strength; in December and January the river is highest, ten to twelve meters above the low level. From bank to bank, without interruption, a tremendous mass of water fills the bed, flooding the neighboring low plains for some distance.

136 Swarms of annoying insects, mosquitoes and pium /a very 221 small mosquito/, which are completely absent in the dry season, now fill the air. The Indian is forced to retreat to higher ground, where he then attends to cultivating the fields and, if need be, [226] hunts. Fishing can be carried on only in the lagoons at this time.

133 When the water lowers, bad fevers are not uncommon on the 164 middle Araguaia, where extensive swamps accompany the river.

Hordes. The Karaya of the Araguaia are divided into the 101 three large tribes of the Yavahẽ, Karayahi, and Šambioa, which [161] together may number about 4,000 persons. The first inhabit the [131] interior of the still completely unknown Bananal Island. We know [361] only this much about it, that in its northern part there is a large lake near which the three villages of the Yavahẽ are located. It has an outlet into the eastern arm (furo) of the Araguaia, at the mouth of which some of these savages were spoken to for the last 177 time in April, 1888. In the meantime no one has sought them out here, although they have indicated several times their desire to trade with the colonists. They badly need iron tools, which now come to them only rarely through the agency of the Karayahi. In the villages of the latter one sometimes meets some Yavahẽ. They do not like to leave their hiding place in large numbers, since they justifiably fear importing epidemic diseases.

361 The Karayahi live in 12-15 villages of various size on the west arm of the Araguaia in the region of the navigable stretch from S. José below the mouth of the Crixas to the region of S. Maria.

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175 At the same time the Presidio de Santa Izabel (now Capoeira de Santa Izabel Velha) existed on Bananal Island: it was later transferred to near the mouth of the Rio das Mortes (Santa Izabel do Morro, now Karajá cemetery), but then given up (22).

22. Moraes Jardim, O Rio Araguaya, foreword.

We owe the first brief, more recent ethnographic description of the Karajá to Dr. Couto de Magalhães, who in 1863 traveled down the Rio Vermelho, founded the town of São José, and visited the subsequently abandoned Aldea da Estiva, one league north of Salinas, in which Chavantés and Carajás lived (23).

[113] 23. Viagem ao Araguaya /Voyage to the Araguaia/. Goyaz, 1863, pp. 124 ff.

[101] [16] [36] [131] In another work (24) he reports that the Chambioás, Carajás,

24. Dr. C. Magalhães, Região e raças selvagens do Brasil /The Country and Savage Races of Brazil/. Rio de Janeiro, 1874. [113]

Carajahís, and Javaés form a nation and live, 7-8000 souls strong, in 70-80 villages along the Rio Araguaya from Furo to Intaipabas.

[48] The same, in 1871, founded the settlement of Dumbasinho with the Collegio Izabel, two leagues below Leopoldina on the west bank (Leopoldina was founded in 1852), for the purpose of training and educating young Indians (Karajá, Kayapó, and Tapirapé) as colonists. The Collegio was given up at the beginning of the nineties.

175 114 The next detailed report about the Carajás was furnished by Dr. Spinola, who in 1879 accompanied Moraes Jardim on his Araguaya journey from Leopoldina to Santa Maria, which was undertaken for the purpose of making a map of the river. His

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161 Without the Šavajé of the south horde, the total figure
[162] thus comes to 815; with the Šavajé, 831 persons. Therefore, on the average, there are seven to eight persons in one house.

[131] For the large area that the Karajá inhabit (about 800 kilometers in length), the population is thus very small. It is indeed possible that it was once larger, though the huge figures
162 of earlier reports seem greatly exaggerated. The small number
164 of youths and maidens is striking. Perhaps maidens were kept hidden from me; perhaps, however, very many young persons were in fact victims of the measles epidemic which, according to statements by the Indians, raged terribly among the young people in 1906 or 1907 (1). For the present, no retrogression is

1. In 1908 very good health conditions seemed to prevail among the Karajá. It was only in the village on the mouth of the Tapirapé that many small children were suffering from a kind of whooping cough. From July to the end of October, as far as I know, only one child and two old men died. I did not observe any births, but obviously several were imminent in a short time.

163 to be seen. The number of children seems appropriate for the
589 conditions, about three children to a family. There were a few
581 middle-aged bachelors; their influence on the male youth is not good. They preach the ideal of bachelorhood, which the young try to emulate, and all the more since, with marriage, they are obliged to undertake hard daily work (fishing, laying out plantings). More than one told me that he did not want to marry, because then he would have to work so much. The parents seem to work against this, however.

175 If we look more closely at the relationship of the south
167 horde to the north horde, it seems that the south horde originated only within the course of the last hundred years. The Karajá thus seem to be in the process of migrating to the south. We have the following information about the dwelling sites of the Karajá:

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166 Schischá, the deceased chief Pedro Manco, and Mother Joana from the migratory camp No. 9, people about 60-70 years old, are regarded as the children of the immigrant Šavajé. Recently, Šavajé again came from Bananal to Schischá; in October 1908 they lived in a separate house. These Šavajé, of course, entered into frequent alliances with the Karajá.

167 [101] A third branch is supposed to have separated from the Šavajé on Bananal, apparently in the previous generation. This horde crossed the Araguaya and moved toward the west; among the Karajá of the Araguaya they are regarded as lost. The separation took place in the region of the mouth of the Rio das Mortes or somewhat more to the south.

619 Before I enter into a discussion of the culture of the Šavajé, I should like to report very briefly what the Karajá told me about them: The Šavajé are their kinsmen; they speak the same lan-
628 [438] guage and have the same tribal tattooing. They live in peaceful relations with the Karajá, they intermarry; above all, there is an active trade in which the Karajá trade to the Šavajé stone tools, which the Šavajé lack, as well as iron goods, fabrics, and chains of beads in exchange for urucú, net coverings, araras, and
511 food. In clothing and ornamentation the Šavajé are supposed to be equal to the Karajá, but to have much more beautiful things. Among the Karajá, they are considered rich in ornaments and foodstuffs; hence, in times of hardship, the Karajá often migrate over to them. I found these statements to be generally true.

101 Phonetically the name of the people should be written Šăvăjé, in accordance with the pronunciation customary among the Karajá. The Karajá also call them: (ĭ)šăndjŭ, (ĭ)šă(n)dĭwăndŭ.
361 [114] I cannot give their number, because I became acquainted with only a small village of five huts. In any case, besides three or
● [161] four such small villages, there seems to be a very large village, similar to those of the Šambioá, so that the number may perhaps
[162] be given as 800-1000. The Šavajé living among the southern Karajá perhaps reach 50 in number.

6:Cook M-3,4 (ca. 1900) 1909
SP9 Caraja SP9

CHAPTER VIII.

THE KARAYÁ.—RECEIVING STRANGERS.—PERSONAL ADORNMENT.—DOMICILES.—MENAGERIES.—FISHING AND HUNTING.—HUSBANDRY.—FOODS.

101 [161] THE Karayá tribe is divided into three great divisions, or separate tribes, called the Yavahé, the Karayáhy and the Sambiôa, numbering in all about four thousand. Little is 131 known of the Yavahé division except that they dwell in three 162 villages, or encampments, by a large lake, or lagoon, in the unknown interior of the great Isle of Bananal, which is between three and four hundred miles long and nearly one hundred miles broad, being formed by the two arms of the 133 Araguaya river. The Yavahé lake has an outlet into the [114] eastern arm of the Araguaya. In our descent of the Araguaya, we followed the western arm.

177 186 The Yavahé, though hostile to civilized men, and determined to avoid all contact with "civilization," much desire, nevertheless, to obtain the steel implements, such as axes, knives and grubbing hoes, which civilization alone can furnish them. Neither does the Sambiôa branch wish to have any direct contact with "civilization" because they see plainly that their brethren of the Karayáhy division, who live in touch with the "civilization" that exists in the interior of Brazil, and which we know to be semi-barbarous, immoral and superstitious, are in a worse plight, morally, socially and physically than they themselves are—that they are extremely poor and demoralized, and suffer from various diseases, contracted from "civilization," with which they themselves are